



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## EDUCATION IN JAPAN

---

BY BARON NAIBU KANDA,  
Professor Peer's School, Tokyo.

---

Ladies and Gentlemen: In the short time at my disposal I can hope to give you but a glimpse of the subject before us, and must refer you to the reports of the Department of Education and other similar publications for more detailed information.

I have in my possession a watch bearing a fine portrait engraving of President Buchanan, presented to the Taicoon, who was supposed to be the Emperor, at the time the first embassy was dispatched to the United States in 1860. The embassy consisted of three chief ambassadors, twelve subordinates and some sixty attendants in train—all in full native costume, wearing swords, top-knots and all. A leaf of Frank Leslie's illustrated paper represents the presentation scene, at which were present gentlemen with an abundance of linen and scarfs, and ladies in the monstrous crinoline of those days. The watch is described as a fine specimen of American workmanship, presented to the Mikado, as the Taicoon was supposed to be, in view of the prospective trade and commerce between the two countries.

The late Mr. Stevens, whose unfortunate end at the hand of an assassin was as much a blow to the people of Japan as it was to his own, once told me that he remembered as a boy, six years old, being led by his father to join the crowd that thronged to witness the procession of the daimios as they marched up to the White House, and how when one of them dropped a fan the crowd rushed upon it and tore it into bits for a souvenir. When I hear such reminiscences from the lips of living men and look upon the present, I feel like exclaiming, with the great Roman orator, *O tempora, O mores!* but with quite a different spirit from that in which those memorable words were uttered.

What changes have taken place in both Japan and America since those days! Both have undergone the terrible ordeals of civil and foreign struggles which have stirred the nation's lifeblood to its very depth. Both have been tested in the crucible and been proven to be of sound metal. But greater far than those

events, memorable and historical as they are, are the results of those material, intellectual and social upheavals which have been going on in both countries for the last half a century.

Japan has emerged from the darkness of Oriental seclusion into the sisterhood of the world's enlightened nations. To America is due her first introduction to the West. Japan is not the nation to forget this debt of gratitude, and the magnificent monument on the white beach at Kurihama, where Commodore Perry first landed, attests this sense of the nation's gratitude.

People are apt to speak of the recent progress of Japan as something marvelous as it is unprecedented in the world's history, but they forget she had simply shut herself up for three hundred years in order to preserve her national integrity from foreign aggression. When in history did two civilizations ever come into sudden and close contact, as the Eastern and the Western did in Japan, except as a result of conquest? War and bloodshed do not foster the cumulative development of human society. Civilization only thrives under the genial rays of the sun of peace.

Long before King Alfred founded his schools, or Charlemagne gave patronage to men of learning, away back in the reign of the Emperor Mommu (A. D. 697), the subject of education had received much attention in Japan, the Chinese classics, including "Yeki," the book of divination, "Rongo," the Confucian analects, etc., having been introduced from Korea after the invasion of that country by the Empress Jingo, A. D. 284. The doctrines of Confucius, inculcating the virtues of loyalty, filial piety, humanity and justice, once introduced amongst a people naturally entertaining profound reverence for their deities and their ancestors, found a congenial soil in the national feelings and customs, and were easily propagated throughout the country. In 701 A. D. regulations relating to education were established, providing for the organization of a university in the capital, with courses in history, classics, laws and mathematics. A similar school was established in each province and endowed with extensive tracts of public land. Powerful nobles established schools in their own domains for the training of the children belonging to the ruling classes. Education in those ancient times was the monopoly of the upper classes, the masses being, as a rule, excluded from the privilege.

Buddhism, introduced from China in the sixth century, widely spread among all classes, counted among its converts some members of the imperial family, and exercised a great influence on the literary, social and religious institutions of those times. Then followed a long period of struggles for supremacy amongst the powerful nobles, causing profound disturbances and throwing education into a state of decline. During this period culture and learning owed their preservation largely to Buddhist priests and temples, as did learning in Europe to the monasteries during the Dark Ages when it was undergoing a similar experience.

The beginning of the seventeenth century may be said to mark the renaissance, when Tokugawa Iyeyasu established his seat of government at Yedo (present Tokyo). After the restoration of peace throughout the country he directed his attention to the promotion of arts and sciences. Scholars were invited from all over the country and given every encouragement to carry on their studies, several libraries being established for their benefit. Toward the close of the eighteenth century a great college for the teaching of Chinese philosophy was established in Yedo, with a permanent endowment, and all the students were educated at government expense. Men of learning were invited from all over the country, and every feudal lord was encouraged to send a certain number of picked men up to the capital to attend the lectures. This, naturally, brought the best blood, the best brains, of the land into close contact with one another and facilitated the exchange of views and opinions which slowly paved the way for the final overthrow of feudalism and the unification of the country under the imperial rule.

In the meantime each feudal lord had established schools in his own province, according to the plan adopted by the Shogun's government, and was educating the children of his retainers. But education in those days was still calculated to impart such knowledge as was deemed needful for the hereditary ruling classes, and consisted of the study of Chinese philosophy, history and literature, Japanese literature, law and mathematics. As to physical education, archery, horsemanship, spear practice and fencing were the chief exercises, to which may be added the judo, swimming, etc.

During the latter part of the administration of the Tokugawa Shoguns, arts and sciences emerged from the narrow sphere of Chinese philosophy, to be gradually permeated with the influences

of Western civilization. Scholars had long been studying Western science from Dutch books, medical science particularly. The Dutch were the only people allowed to trade with Japan during the period of her seclusion.

It was at this juncture that Commodore Perry knocked at the gate of Japan and caused her to abandon her policy of seclusion. No wonder America found a ready pupil in a nation that had enjoyed the culture and refinement of over three hundred years of peaceful administration under the Shogunate. Then came one of the most remarkable events in modern history—the abolition of the dual government of the rightful Emperor, the Mikado, and the Generalissimo, the Shogun—the voluntary surrender of the feudal lords of all their hereditary rights and possessions, thus placing the unified nation under the direct imperial rule.

This ushered in the glorious new era of the present time, the era of progress and reform under the benign rule of our illustrious Emperor. In 1872 our present Government sent the first embassy to the United States. The chief ambassador was Prince Iwakura, father of the present Minister of the Imperial Household. In his suite were men whose names will go down to posterity as the makers of New Japan, among whom was the late Prince Ito himself, whose sudden death has thrown the whole country into deepest gloom and will be profoundly felt in the international relations of eastern Asia. Jo Niishima, the late founder of Doshisha College, had finished his course at Amherst and was studying at Andover Theological School. The choice fell upon him to accompany the late Viscount Tanaka as the head of the Educational Commission on his tour through America and Europe. Jo Niishima, no doubt, made wise use of the opportunities thus afforded him, which he turned to good account in subsequently founding his own school, Doshisha. In the same year the new code of education was promulgated. The purport of the imperial rescript then issued was as follows:

“The acquirement of knowledge is essential to success in life. All knowledge, from that necessary for daily existence to that necessary to officials, farmers, merchants, artisans, physicians, etc., for their respective vocations, is acquired by learning. A long time has elapsed since schools were first established. But for farmers, artisans and merchants, and also for women, learning, owing to

a grave misapprehension, was regarded as beyond their sphere. Even among the higher classes much time was spent in the useless occupation of writing poetry and composing maxims, instead of learning what would be for their own benefit as well as for that of the state. Now an educational system has been established and the schedules of study remodeled. It is designed henceforth that education shall be so diffused that there may not be a village with an ignorant family nor a family with an ignorant member. Persons who have hitherto applied themselves to study have almost always looked to the Government for their support. This is an erroneous notion proceeding from long abuse, and every person should henceforth endeavor to acquire knowledge by his own exertion."

The educational system thus promulgated, after repeated modifications to meet the exigencies of the time, is practically what we have to-day.

I can hope to give you but the merest outline of this system. To begin at the top, there are the three universities of Tokyo, Kyoto and the Northeast, the Sapporo Agricultural College, organized by the late President Clark, of Amherst Agricultural College, forming the only existing faculty of the latter; the College of Science of that university will be opened next year. Besides these there are several non-governmental institutions, which, in number of undergraduates, are even larger than some of the governmental universities. Among them are the Waseda University, founded by Count Okuma, one of the most prominent statesmen of Japan, and the Keiogijuku University, founded before the Meiji era by Mr. Fukuzawa, one of the pioneers of Western civilization in Japan, who has repeatedly declined the Emperor's overtures to recognize his services by raising him to the peerage.

The candidates for admission to the government universities must have passed through the government higher schools, which correspond to American colleges in the breadth and depth of the training given. There are eight such schools scattered throughout the country. There are courses in these schools fitting for the Colleges of Law and Literature, for the Colleges of Science, Engineering and Agriculture, and for the College of Medicine, in which latter course German is studied more than English. Until quite recently a university education was looked upon as a *sine qua non* for all ambitious young men wishing to rise in the world.

Thus, to trace a boy's career: after finishing six years' training in a primary school, where he is admitted at six, and which, by the way, forms the period of compulsory education, he passes into the middle school, where he receives, say from thirteen to eighteen, a training similar to that in American high schools. He then enters a higher school, just described, and takes a course of three years, preparatory to one of the university colleges. There are 27,000 elementary schools and 300 secondary, or middle, schools. You can imagine, then, how the eight higher schools must be congested by the number of applicants. Such, indeed, is the case even to-day when university education has ceased to be regarded as the only gateway to success in life, when schools for technical, commercial and other special education have come to play such an important part in national education. The higher schools have seven or eight times more applicants than they can admit. The question as to what becomes of the enormous majority of disappointed candidates is a very serious one. Most of them wait year after year, swelling the number of pupils at private preparatory schools; many enter the private universities, above mentioned, where the standard of admission is not so high as in the government institutions, while not a few turn their thoughts to America and American colleges. Within the last ten or fifteen years, in order to enhance the development of national resources, both the central and local governments have done much toward encouraging technical, agricultural and commercial education.

*Technical Education.*—There are four higher technical schools, located respectively in Tokyo, Osaka, Kyoto and Kumamoto, admitting students who have passed through middle schools. The instruction given is in dyeing and weaving, ceramics, applied chemistry, mechanical technology, electrical technology, industrial designing, brewing, metallurgy, shipbuilding, etc. There are, besides, about two hundred technical schools of an intermediate grade scattered in the different provinces, receiving more or less subsidy from the national treasury, while there are over five thousand schools of a lower grade, each school having more applicants every year than it can admit.

*Commercial Education.*—As to commercial education, the schools are divided into lower, middle and higher commercial schools. There are four higher commercial schools, candidates applying for

admission to which must have passed through the middle-school course. The Tokyo Higher Commercial School was founded by the late Viscount Mori and Baron Shibusawa, in 1875, as a private institution. It was subsequently brought under the control of the Government, and at present enjoys the reputation and standing of a university college.

Its courses are divided into a one-year preparatory course, a three-year principal course and two-year post-graduate course. The subjects taught are: (1) Commercial Morality; (2) Commercial Correspondence; (3) Commercial Arithmetic; (4) Commercial Geography and History; (5) Bookkeeping; (6) Mechanical Engineering; (7) Merchandise; (8) Political Economy; (9) Finance; (10) Statistics; (11) Private Law; (12) Bankruptcy Law; (13) Commercial Administrative Law; (14) International Law; (15) English and one other foreign language, French, German, Russian, Chinese, Korean, Italian or Spanish; (16) Theory of Commerce; (17) Practice in Commerce; (18) Gymnastics. In the post-graduate course are taught the following subjects: (1) Political Economy; (2) Civil Law; (3) Commercial Law and Comparative Commercial Law; (4) International Law; (5) Constitutional Law; (6) Economic Conditions of Eastern Countries; (7) History of Modern Diplomacy; (8) Criminal Law; (9) Foreign Languages, to which are added the elective courses: (1) Trade; (2) Banking; (3) Speculation; (4) Communication; (5) Insurance; (6) Management of Commercial Business; (7) Consular Service.

Of the commercial schools of secondary grade there are sixty-one in number, and of the lower grade over two hundred scattered all over the country. The tendency among the youths to seek higher education culminating in the university is slowly on the decrease, and the number of technical and business schools is gradually increasing.

*Agricultural Education.*—The agricultural history of Japan is most closely connected with the history of our national prosperity, and at present the majority of the people are engaged in farming. It is especially noticeable that, from the olden time to the present, wise sovereigns and ministers have fostered and encouraged this industry, regarding it as “the backbone of the nation.” But previous to the restoration everything connected with agriculture was far from being satisfactory, and it was not until quite recently



that the system of agricultural education was thoroughly organized. Of the agricultural schools of various grades and description there are over five hundred. The highest institutions of the kind are the Agricultural College of the Tokyo Imperial University and that of the Northeastern University, the latter represented by Dr. Minami, of the present mission.

*Normal Schools.*—There are two higher normal schools for men in Tokyo and Hiroshima, training teachers for ordinary normal schools and for middle schools, and over seventy ordinary normal schools, training teachers for elementary schools. There are two higher normal schools for women in Tokyo and Nara, training women teachers for ordinary normal schools, there being in each a department for women teachers.

*Other Special Schools.*—Besides the schools thus far mentioned, there are other special schools, such as medical schools, the Tokyo School of Foreign Languages, where instruction is given in English, German, French, Russian, Chinese, Korean, Italian, Spanish, Hindustani, Malay and Tamil; the Tokyo Academy of Music; the Tokyo Fine Art School; the Deaf and Dumb School, etc., etc.

I have spoken, in spite of all I have said, only of the schools coming under the control of the Department of Education. Nothing has been said of the schools under other departments, such as the Army and Navy Departments, the Department of Communications and the Department of Agriculture and Commerce. But if I have succeeded in giving you the merest outline, I shall feel highly rewarded. What I have said will at least suffice to show with what eagerness modern Japan is seeking after knowledge and with what eagerness both the government and enterprising public men are striving to satisfy this popular demand.